16.

THE REBELLS CATECHISME.

COMPOSED IN AN EASY and Familiar way;

To let them see,

The Hainousnesse of their Offence, the weaknesse of their strongest Subterfuges; and to recall them to their *duties, both to God and Man.*

ROM. 13. 2.

Whosoever resisteth *the* Power, resisteth *the Ordinance of God; and they that* resist, *shall receive to themselves* Damnation.

Printed, 1643.

To the Christian Subject.

READER, thou must not look for all things new, *in a Poynt so agitated, so throughly discussed and canvassed as this hath been. Tis well if they who come behind both in time, and knowledge, adde any thing though it be but little, unto those before them. All I shall promise thee in this short discourse, is that I have contracted into a narrow compasse, what I found scattered and diffused in many & those larger Tractates: which I have offered to thy view in a more easy and familiar way then hath been formerly presented. And some thing thou shalt meet with here, which thou hast not found in any other discourses of this argument, besides the fashion and the dresse. These are the most prevailing motives I can lay before thee, to tempt thee to the studying of this* Catechisme: *which if it shall confirme thee in thy* duty *unto* God and the King, *or reclaim thee from thy* disaffections *unto either of them, it is all I aime at. And so fare thee well.*

January 25. 1643.

THE REBELLS CATECHISME:

Composed in an Easy and Familiar way, To let them see, the heinousnesse of their Offence, the weaknesse of their strongest *Subterfuges*; *& to recall them to their duties both to God and Men.*

a First part of the Homily against Rebellion.

Question. Who was the first Author of *Rebellion?*

A. The first Author of Rebellion a *the root of all Vices, and the mother of all mischiefe,* (saith the book of Homilies) *was* LUCIFER, *first Gods most excellent creature, and most bounden Subject, who by Rebelling against the Majesty of God, of the brightest and most glorious Angell, became the blackest and most fowlest fiend and Divell, and from the height of Heaven is fallen into the pit and bottom of Hell.*

2. *Q.* How many sorts of *Rebellion* are there?

A. Three most especially, that is to say, the *Rebellion* of the *Heart*, the *Rebellion* of the *Tongue*, and the *Rebellion* of the *Hand.*

3. *Quest.* What is the *Rebellion* of the *Heart?*

Ans. The *Rebellion* of the *Heart*, is a rancorous swelling of the

the *Heart* against the authority and commands of the supream power under which we live: which though it be so cunningly suppressed and smothered, that it break not out either into words or deeds, yet makes a man guilty of *damnation* in the sight of God And this is that of which the *Wiseman* tells us saying, *Curse not the* King, *no not in thy* thought, *for a bird of the aire shall carry the voyce, and that which hath wings shall tell the matter*. Eccles. 10. v. 20.

4. *Quest*. What is the *Rebellion* of the *Tongue?*

Ans. The *Rebellion* of the *tongue*, is a malitious defaming of the person, actions, parts, and government of those Soveraigne Princes to which the Lord hath made us *subject*, of purpose to disgrace them amongst their people, to render them odious and contemptible, and consequently to excite their Subjects to rise up against them. Of this it is whereof the Lord God commanded saying, *thou shalt not speak evill of the* Ruler *of thy People*; *Exod.* 22. 28. acknowledged for a divine precept by S. *Paul*, *Acts* 23. 5. See to this purpose also that of *Soloman*, *Prov.* 24. v. 21. where it is said, *It is not fit to say unto a* King *thou art wicked*; And if it be not fit to *speak evill* to him, assuredly it is as unfit to *speak evill* of him. And finally of this it is that [b] *Aristotle* the Philosopher tells us saying, Ὁ κακηγορῶν τῶν ἀρχόντα, εἰς τὴν πόλιν ὑβρίζει, he that speaks evill of the Magistrate offends against the Common-wealth. But I must let you know withall, that though this of the *tongue* be a distinct *species* of *Rebellion*, and so judged in *Law*: yet many times this and the other of the *heart*, are but the *ground* and *preparations* to the *Rebellion* of the *hand*, or *actuall Rebellion*, as they call it commonly. And this appears most plainly in the story of *Absolon*, whose *heart* first swelled against his Father, for being so difficult in restoring him to his *Court* and *Presence*, upon the murder which he had committed on his brother *Ammon*, (2. *Sam.* 14. v. 24, 28.) and his *tongue* found the way to disgrace his *government*, which he accused of *negligence* and *injustice*, to the common-people (2. *Sam.* 15. v. 2 3. &c.) before he blew the *trumpet*, and took armes against him, and made him *flee* with some *few servants*, from the Royall City, v. 14. But here we take it not for a *preparation*, but

[b] Aristot. in Problem. sect. 40.

for

for a *species* distinct, as before was said.

5. *Queſt.* Why do you call the *ſwellings* of the *heart*, and the *revilings* of the *tongue* by the name of *Rebellion*, conſidering that the Law which puniſheth *Rebellion* with no leſſe then death, doth take no cognizance of mens *thoughts*; and that when [c] *Gervaſe Shelvey* of *Sandwich* ſaid lately to a Gentleman of that Towne that *if the King came thither he would ſhoot the Rogue*, for which he was impriſoned by the Major now being, it was reſolved by the *High Court of Parliament*, that theſe words were but a *miſdemeanour*; and ſo he was releaſed again.

[c] Merc. Anlic. Sept. 52.

Anſ. The *houſe of Commons*, which you call the *high Court* of *Parliament*, did not ſo much deliver their judgement in the caſe aforeſaid, as betray their diſaffection in it to His Majeſty, whoſe Perſon they endeavour to deſtroy that they may keep his power ſtill amongſt themſelves. Or if they did, it was a very falſe and erroneous judgement, directly contrary unto the reſolution of my Lords the Iudges, and other Sages of the Law in all former Ages, [d] by whom it is affirmed expreſly, that *if any man* [e] *doe compaſſe or imagine the death of our Lord the King* (as all *Rebells* doe) and doth declare the ſame imagination by any *overt fact*, either deed or word, he ſhall ſuffer judgement as a Traitor, *licet is id quod in voluntate habuit, ad effectum non perduxerit*, as [f] *Bracton* hath it, although it doe not take effect, and goe no farther then the thought or purpoſe of the firſt contriver. Vpon which ground it was, no queſtion, that *Shimei* ſuffered death by the hands of *Solomon*. For although *David* ſpared him upon ſubmiſſion, becauſe he would not intermix the joy of his returne unto *Hieruſalem* with any ſad and mournfull Accident (as that muſt needs have been unto *Shimeis* friends) 2. *Sam.* 19.22. yet he gave order to his ſonne *to bring his hoary head down to the grave with blood, becauſe he had curſed him with a grievous curſe in the day when he went to* Mahanaim, 1. *Kings* 2. 8. which was accordingly performed by *Solomon*, v. 46.

[d] V. Stamfords Plees cap. 2. Coke on Litleton l. 2. c. 11. § 200.
[e] Stat. 25. Ed. 3. cap. 2.
[f] Bracton. l. 2.

6. *Queſt.* But *Shimeis* caſe can be no *Precedent* to us, who are not governed by the *Iudiciall Law* of *Moſes*, but by the

common

common Law of *England*, and the *ruled cases* in that Law. And therefore tell me, if you can, whether our owne bookes doe afford you any of the like examples.

Answ. Our owne bookes doe afford us many; as *viz.* in the case of *Walker* a Citizen [g] of *London*, and that of Mr *Burdet* [g] an Esquire of *Warwickshire*, both exempted in the time of King *Edward* the 4th. for words which might be construed to a treasonable and rebellious sense, though perhaps no ill meaning was intended; that of the *Windsors* [h] Butcher in the reigne of King *Henry* 8th. for saying that rather then sell his meat at so mean a rate, he would send it to the Rebells in the North; and finally of one *Oldnoll*, one of the Yeomen of the Guard in Queene *Maries* time, [i] who had judgement of death for certaine traiterous and seditious words spoken against her Majesty, although no insurrection or Rebellion did ensue upon them. For the particulars, I must referre you to our *law books* and the common *Chronicles*.

[g] V. Speed, Hollingsh. and others, in the life of Edw. 4.

[h] Id. in Hen. 8.

[i] Compton in his book of Justices.

7. *Quest.* Proceed we now unto your third and last sort of *Rebellion*, and tell me what you meane by the *Rebellion* of the *hand*, and how many sorts there are of it.

Answ. The *Rebellion* of the *hand* is of two sorts, whereof the first is the composing and dispersing of false and scandalous *Books* and *Pamphlets*, tending to the dishonour of the King, His Subordinate Officers, and Form of Government, of purpose to alienate the affections of his Subjects from him, and make them the more apt to *Rebell* against him. And this is punishable with death also by the law of *England*, as may appeare by the examples of [k] *Bugnall*, *Scot*, *Heath*, and *Kennington*, being Sanctuary men, in S. *Martins le grand London*, who had judgement to be hanged, drawne, and quartered in the time of King *Henry* 7th. for *setting up seditious Bills to the scandall of the King and some of his Councell*: of *Penry*, *Udall*, *Barrow*, *Greenwood*, *Studley*, *Billott*, and *Bowdler*, [l] zealous *Puritans* all, all of which were condemned and three of them hanged in Queene *Elizabeths* time, for writing treasonable and seditious Books, by which the peace of the Kingdome might have been disturbed, though no Rebellion followed on them: of *Copping* and *Thacker*, [m] who were hanged at S. *Edmundsbury* in the said Queenes time, for publishing the Pamphlets

[k] Stow. in Hen. 7.

[l] Id. in Elizabeth.

[m] Hollingsh. in the life of Qu Elizab.

Pamphlets writ by *Rob. Browne* againſt the Book of *Common-Prayer*; which *Compton* thus reports in his Lawyers *French*, [n] *Deux executez pour poublier les livres de* Robert Browne, *encontre le livre de common praut*. And finally witneſſe the example of M[r] *Williams* [o] a *Barriſter* of the *Middle Temple*, who was executed in King *James* his reigne for writing a defamatory Book, againſt the ſaid King and his poſterity.

n Compton in his book of Iuſtices.

o Howes addition to Stowes Chronicle.

8. *Queſt*. What is the other ſort of that *Rebellion*, which you call the *Rebellion* of the *hand*.

Anſw. The other ſort of the *Rebellion* of the *hand*, is that which commonly is called *actuall Rebellion*, and is defined by the Statute of the 25 of King *Edward* 3. [p] to be *a levying of Warre againſt our Soveraigne Lord the King in his Realme, or an adhering to the Kings Enemies in his Realme, giving to them ayd and comfort in the Realme or elſewhere*. And ſo it is determined alſo in the *Civill Lawes*, by which all thoſe, [q] *qui arripiunt arma contra eum cujus juriſdictioni ſubditi ſunt*, who take up Armes againſt ſuch Perſons to whoſe authority they are ſubject, are declared to be *Rebells*. Where note, that not the *open Act* only, but the attempt and machination is brought within the compaſſe of *Rebellion*. *Rebellio ipſe actus rebellandi eſt, qui non ſolùm facto ſed machinatione committitur*, as thoſe *Lawyers* tell us. [r] And it is worth our obſervation that not only the *bearing Armes* againſt the King is declared to be *Rebellion* by the law of *England*, but that it was declared to be *Rebellion* by the chiefe Iudges of this Kingdome [ſ] at the arraignment of the Earle of *Eſſex* (the Father of him who now is in the head of this *Rebellion*) for any man to ſeek to make himſelfe ſo ſtrong, that the King ſhould not be able to reſiſt him, although he broke not out into open act.

p Cap. 2.

q Spiegel in Lexico tur. Civil.

r Bartolus in Conſtitut. Hen. 7.

ſ Camden Annal. Eliz. An. 1601.

9. *Queſt*. What is the end that *Rebells* doe propoſe unto themſelves, when they put themſelves into *Rebellion*?

Anſw. The depoſition and deſtruction of the King in poſſeſſion, and an alteration of the preſent government. And ſo it was determined by the joynt conſent of all the Iudges [t] at the Arraignment of the Earle of *Eſſex* above mentioned, by whom it was reſolved for *Law*, that in every *Rebellion* there was a plot upon the life and depoſition of the Prince; it being not to be conceived

t Camden ibid.

conceived that the *Rebells* would ſuffer him to *live* or *reigne*, who might have opportunity in the change of things, to puniſh them for their Rebellions, and avenge himſelfe upon them for their Treaſons. And this they did confirme by the *Civill laws*, and further juſtifie and confirme by the ſtrength of reaſon, with which it ſeemed inconſiſtent, *ut qui ſemel Regi ius dixerit*, that he who had once over-ruled his King by *force of Armes*, ſhould either ſuffer him to *live*, or recover the poſſeſſion of his *Realme* againe. All which they made good by the ſad examples of King *Edward* the ſecond, and King *Richard* the ſecond, who did not long enjoy either *life* or *Crowne*, after they came into the hands of thoſe who *rebelled* againſt them.

10. *Qu.* But thoſe examples which you ſpeake of, were in times of *Popery*; have you the like to ſhew ſince the *Reformation?*

Anſw. I would to God we had none ſuch, but we have too many. For not to look into our neighbouring Realme of *Scotland*, and the proceedings of ſome there (who called themſelves *Proteſtants*) againſt their *Queene*; the *Rebellion* plotted by the Earle of *Eſſex* in Queene *Elizabeths* time, (though there was nothing leſſe pretended) was to have ended in the death of the Queene, and the alteration of the government. For as was afterwards confeſſed by ſome of his *Accomplices*, the ſecret part of the deſigne, was to have ſeized upon the Queene, and ſecured his Adverſaries in the Court; whom when he had condemned and executed, [u] *Parliamento indicto reipub. formam immutare ſtatuit*, he then reſolved to call a Parliament, and ſettle a new form of Government. Which how it could be done, and the Queene alive, I beleeve you know not. And ſo much was acknowledged by the Earle himſelfe, after the ſentence of death was paſſed upon him, when he affirmed to certain of her Majeſties Councell, *Reginam ſoſpitem eſſe non poſſe ſi ipſe ſuperſit*, [x] that whileſt he lived it was not poſſible for the Queen to continue in ſafety. Thus have you ſeen the main deſign of that *Rebellion* (as of all others whatſoever:) what his pretences were which he caſt abroad, the better to ſeduce the people, I ſhall not ſtick to tell you if you put me to it.

[u] Id, ibid.

[x] Idem, ibid.

11. *Quest.* I shall not trouble you with that at this present time. But being you say, that *levying of warre* against the King is properly and truly to be called Rebellion, I would faine aske, whether you meane it only in such cases where the Subjects take up Armes out of pride & wantonnesse; or in such also when they are necessitated and inforced unto it in their owne defence?

Answ. I meane it equally in both cases, though of the two, the former be more odious in the sight both of God and man. For even *defensive Armes*, as your party calls them, are absolutely unlawfull in the Subject against his Soveraigne: in regard that no *defensive warre* can be undertaken, but it carrieth a *resistance* in it [y] to those *higher powers*, to which *every soul* is to be *subject*. Which *powers* being *obtained* by Almighty God, it followeth by the *Apostles* Logick (who was a very able disputant) that they *who doe resist the powers, resist the ordinance of God*, [z] and consequently *shall receive to themselves damnation*. A rule which took such deep impression in the Primitive Christians, that though for personall valour, numbers of men, and leaders able to conduct them, they were superiour to the adverse party in the *Roman* Empire; yet they chose rather to expose their lives unto the mercilesse fury of the *Persecuters*, then take up *Armes* against their Princes, or disturbe the peace of their Dominions, under pretence of standing in their owne *defence*, being so tyrannically and unjustly handled. For proof whereof, we may alledge *Tertullian*, [a] *Cyprian*, [b] *Lactantius*, [c] and some other [d] Antients, whose words we will produce at large, if you think it necessary.

y Rom. 13. 1.

z Rom. 13.

a In Apolog.
b Cyprian. Epistola ad Demetriam.
c Lactant. Institut. divin. l. 5.
d Euchers Lugdunens. & alii.
e Mercur. Britannicus. num. 19.

12. *Quest.* You need not put your selfe to that trouble. For we deny not that *the antient Christians did rather choose to suffer, then to take up Armes*; [e] but then we say, that *though they were* exceeding *numerous*, *yet they were not formed into States and Kingdomes*, and that when they were once *estated in lawes and liberties, as in* France, Holland, Scotland, Germany, *they made no question then to defend themselves*. What can you answer unto that?

Answ. I trow the Roman Empire was a *setled State*, as strongly

ſtrongly cemented with all the ligaments of power and policy, as any one of theſe you mention; and that the Subjects of that empire had their *lawes* and *liberties*, which as their Anceſtors had received from the indulgence of their *Emperors*, and the *Roman Senate*, ſo they tranſmitted them to their poſterity. And yet when all the Empire had received the faith in the time of *Conſtantine*, and that no Religion but the *Chriſtian* had publick countenance from the lawes, during the moſt part of his reigne, and the whole reigne of his three ſonnes (which was for 55 yeares, no fewer,) the Subjects kept themſelves to their former Principles. Inſomuch that when the Emperour *Julian* began to intrench upon their *liberties*, and infringe thoſe *lawes*, which had been granted them by the grace and goodneſſe of thoſe Princes; they knew no other way, nor *weapons*, by which to make reſiſtance to ſuch lawleſſe violence, but their *prayers* and *teares*. καὶ τοῦτο μόνον κατὰ τῦ διώκτε φάρμακον, [f] and this was all the *medicine* which they had to cure that *maladie*, as we find in *Nazianzen*. The like I could produce from S[t] *Ambroſe* alſo, [g] were not this ſufficient. And for your inſtances of *France*, *Holland*, *Scotland*, *Germany*, which you have muſtered up to make good your cauſe; I am ſory for the *Proteſtant* Religions ſake, that you have furniſhed me with ſo many examples of Rebellions ſince the Reformation; ſome of which ended in the *death*, and others in the *depoſition* of their naturall Princes, Which was a point you ſeemed to doubt of, in your tenth Queſtion.

[f] Nazianzen. Oratio 1. in Iulian.

[g] Ambroſe Orat. 5.

13. *Queſt.* But tell me ſeriouſly, doe you conceive that all *reſiſtance* of this kind made by *force of Armes*, may be called *Rebellion*; and that there are no caſes which may make it lawfull, and warrantable by the lawes of God or man?

Anſw. Your queſtion hath two ſeverall parts, and muſt receive two ſeverall anſwers. And to the firſt I anſwer ſeriouſly (it being now no time to trifle) that all *reſiſtance* of the kind you ſpeak of, not only may be called Rebellion, but is Rebellion in the true & naturall ſenſe of the word. For if (as the *Civilians* ſay) *Rebellis dicitur inobediens Principi circa concernentia proſperitatem Imperij*, [h] that every one may be ſaid to be a Rebell,

[h] Bartolus in repertorio.

who yeeldeth not obedience to his Prince in all ſuch particulars as do concern the flouriſhing eſtate of his Dominions: aſſuredly he is a *Rebell* in the higheſt degree, who takes up *Armes* againſt his Soveraigne (what ever his pretences be) and by ſo doing doth embroyle his Kingdomes in all theſe miſeries, which moſt inſeparably are annexed to a *Civill* warre. Now frame the ſecond part of the preſent *Quere*, into a diſtinct queſtion of it ſelfe, and I will give ſuch anſwer to it, as I hope ſhall ſatisfie.

14. *Queſt.* My queſtion is, whether the *condition* of the perſons which are ingaged in ſuch *reſiſtance*, the *grounds* on which they goe, and the *end* they aime at, make not an alteration in the caſe: ſo that *reſiſtance* qualified by theſe ſeverall circumſtances, become not warrantable by the Lawes both of God and Man?

Anſw. The anſwer unto this is already made in the book of *Homilies*; where it is ſaid, that "though not only great multi-
"tude of the rude and raſcall *Commons*, but ſometimes alſo men
"of great *Wit*, *Nobility*, and *Authority*, have moved *Rebellion*
"againſt their lawfull Princes; though they ſhould pretend ſun-
"dry cauſes, as the *redreſſe* of the *Common-wealth*, or *reformation*
"of *Religion*, though they have made a great ſhew of holy mean-
"ing by beginning their *Rebellion* with a counterfeit ſervice of
"God, and by diſplaying and bearing about diverſe *Enſignes* and
"*Banners*, which are acceptable unto the rude ignorant Com-
"mon-people, (great multitudes of whom by ſuch falſe pre-
"tences and ſhewes they doe deceive and draw unto them) yet
"were the multitudes of the *Rebels* never ſo huge and great, the
"*Captaines* never ſo noble, politick and witty, the *pretences* fai-
"ned to be never ſo good and holy, yet the ſpeedy overthrow of
"all *Rebels*, of what number, ſtate or condition ſoever they were,
"or what colour or cauſe ſoever they pretended, is, & ever hath
"been ſuch, that God doth thereby ſhew that he alloweth nei-
"ther the *dignity* of any perſon, nor the *multitude* of any people,
"nor the *weight* of any cauſe, as ſufficient for which the Sub-
"jects may move *Rebellion* againſt their Princes." So farre the very words of the Book of *Homilies*.

First part of the Homily againſt Rebellion.

15. *Queſt.* Why do you tell us thus of the book of *Homilies*, compoſed

composed by a company of ignorant *Bookmen*, men utterly unskilfull in the Lawes of the Land. Think you that we ascribe to them so much authority, as to be over-ruled by them in this case?

Answ. It may be not. But I must tell you that there was a Statute made in the thirteenth year of Queen *Elizabeth*,[k] entituled, *An Act for Reformation of disorders in the Ministers in the Church*, &c. in which it was enacted amongst other things, that all who were to be admitted unto *holy Orders*, or instituted into any *Ecclesiasticall* preferment should first subscribe unto the *Articles of Religion* agreed upon in *Convocation*, *Anno* 1562. One of which *Articles* recites the names and titles of each severall *Homily*, and approves their doctrine. So that although the *Homilies* were at first composed by men unskilfull in the *Lawes*, as you please to say, yet they received both strength and approbation from the skilfullest *Lawyers* of those times, convened with the Nobility and Gentry in the Court of *Parliament*, and consequently have as much authority as the *Parliament* could adde unto them. But since you are not pleased with this generall answer, give me your doubts and *Queres* in particular, and see what I can say unto them.

[k] Stat. 13. Eliz. cap. 12.

16. *Quest.* First then, I aske, whether if the King become a *Tyrant*, it be not Lawfull in that case to *beare Armes* against him?

Answ. Yes, if *G. Bucannan* may be judge,[l] who tel's us plainly, that he would have rewards proposed to such as should kill a *Tyrant*, as formerly there were for those who destroyed *Wolves*. But if S. *Paul* may rule the case we shall find it otherwise. For if we ask to whom it was that the Apostle did command Subjection to be given even by *every soule*, to whom it was that he forbad *resistance* to be made upon pain of *Damnation*;[m] we shall finde it was no other then the Emperour[n] *Nero*, the greatest *Tyrant*, the bloodiest and most terrible Prince, the greatest monster of man kind, that ever yet was borne of woman. Yet S[t] *Paul* writing to the *Romans*, over whom he did so cruelly tyrannize, commanded *every soul* to be *subject* to him, *not for wrath only but for conscience sake*; and that upon the pain and

[l] Buchannan. de jure Regni.

[m] Rom 13. v. 1, 2, 3.

[n] Baron. & Chronol. alii.

perill of *damnation*, no man ſhould be ſo bold as to *reſiſt* his *power*, or *rebell* againſt him. And doubtleſſe *Nebuchadnezzar* was a mighty *Tyrant*, one who had taken from the *Jewes*, their *Lawes*, their *Liberty*, their *Religion*, [o] and whatſoever elſe was moſt deer unto them. Yet were the *Iewes* commanded to ſubmit unto him, & patiently to bear the yoake which was laid upon them; and *not to hearken to their* Prophets, *nor to their* diviners, *nor unto their* dreamers (marke it, for this is juſt your caſe) *which ſpeak unto you, ſaying, ye ſhall not ſerve the King of* Babylon, *for they Prophecy a lye unto you that yee ſhould Periſh. Jerem.* 27. v. 9. Finally, to oppoſe the ſaying of an *Heathen* man, unto that wicked ſpeech of him who did pretend ſo much unto *Reformation*, we find it thus reſolved in *Plutarch*, [p] that it was contrary both to *poſitive* Lawes, and the Law of *nature*, for any *Subject* to lift up his hand againſt the perſon of his Soveraigne.

o 2. Kings 25. & 2. Chron. c. 36.

p Plutarch. in Agis & Cleomenis.

17. *Queſt.* Is it not lawfull to *bear Armes* againſt Soveraigne Princes, for the preſervation of *Religion*?

Anſw. Yes, for thoſe men who place *Religion* in *Rebellion*, and whoſe *faith is faction*; but for no men elſe. The *Iewes* might well have pleaded this againſt *Nebuchadnezzar* when he deſtroyed their *Temple*, and forbad their *ſacrifices*; and the Chriſtians in *Tertullians* time (when they were at the ſtrongeſt) againſt the Emperour *Severus*, who did not only labour to ſuppreſſe *Religion*, but utterly to root out the *Profeſſours* of it; and yet the contrary doctrine was then preached and practiſed, as before was ſhewed you. What weapons the poor *Chriſtians* did make uſe of in the time of *Iulian* the *Apoſtate*, in his endeavours to ſubvert the *Goſpell*, and eſtabliſh *Paganiſme* again in the place thereof, we told you lately out of *Nazianzen*: and ſhall now adde, that the *Chriſtian* party was then ſo ſtrong and powerfull in the *Roman* Armies, that when *Iovinian* was elected Emperour on the death of *Julian*, the Souldiers with one voice cried out, [q] *that they were all Chriſtians*. So that it was not *conſciouſneſſe* of their own weakneſſe, nor the *feare* of *wrath*; but *conſcience* of their duty, and the *feare* of God, which made them patiently ſubmit to the preſent ſtorme. Thus when

q Socrat. Eccl. Hiſt. l. 4. c. 22.

when the younger *Valentinian* endeavoured to supplant the true *Religion*, and to set up *Arianisme*, to which he strongly was addicted, the Tyrant *Maximus* made offer to S. *Ambrose* of his *Armes* and forces, the better to inable him to resist the *Arians*, and to preserve the true *Religion*: [r] but the good Father absolutely refused the offer. And though he was so well beloved and honoured by the people generally, that he could easily have armed them against the Emperour, & crushed the *Arian* faction in the Court, by whom his counsailes were directed; yet he betook himselfe to no other *weapons* then his *Prayers* and *Teares*, the ancient *weapons* of the Christians. *Coactus repugnare non novi, dolere potero, potero flere, potero gemere; Aliter nec debeo nec possum resistere*; [s] other *resistance* knew he none, though prest and oppresst too, then his *teares* and *prayers*.

[r] Theodoret. Hist. Eccl. l. 5. c. 4.

[s] Ambr. Orat. 5.

18. *Quest.* What if he violate our *Lawes*, and infringe our *Liberties*, may we not then beare Armes against him?

Answ. Some what in answer unto this you received before, in the command imposed upon the *Iewes* by the Prophet *Ieremie*, not to *Rebell* or take up Armes (which come both to one) against *Nebuchadnezzar* King of *Babylon*, [t] although he did so tyrannize and Lord it over them, that neither their old *Lawes* nor *Liberties* were a jot regarded. But that which I shall tell you now, is S. *Pauls* case in the 23. of the Acts. Being brought to plead his own cause, and the Gospells too, before the Councell of *Hierusalem*, in the first entrance to his Plea, *the high Priest* Ananias *commanded them that stood by to smite him on the mouth*; [u] and *sitting* there *to judge him after the Law, commanded him to be smitten contrary to the Law*. S. *Paul*, upon the apprehension of so great an injury, so plainly contrary unto the *Lawes*, and *Liberties* of the *Iewish* Subject, calls him *whited wall*, and threatneth him with vengeance from almighty God. [x] But finding that it was the *High-Priest* whom he had reviled (who had sometimes the supream government of the *Iewish* state) he cried *peccavi* out of hand, imputed his offence to ignorance, [y] *I wist not, Brethren, that he was the High Priest*; and finally condemned himselfe with a *scriptum est*, saying, [z] *it is written, thou shalt not speak evill of the Ruler of thy people*. if so, in case we may not

[t] Jerem. 27. 9, 10.

[u] Acts 23. v. 2, 3.

[x] Ibid. v. 3.

[y] [z] Ibid. v. 4.

not *speak evill* of our *Rulers*, when they *smite us contrary to the Lawes*, the Subjects *Liberty*, which is the *rebellion of the tongue*; assuredly we may not *take up Armes* against them under those pretences, which is the *rebellion* of the *hand*.

19. *Quest.* What if the *King* be in the hands of *Evill Counsellors*, may we not take up *Armes* to remove them from him?

Answ. Yes, if the Earle of *Essex* may be Iudge, whose Father fell into *Rebellion* under that pretence, [a] *ut regnum ab impotentia quorundam dominatu liberaret*, as to free the Kingdome from some men who had got the Queen into their hands, and consequently ingrossed unto themselves the principall managery of the Common-wealth. But he had other aimes then that, as before was told you; and so had they that went before him in the selfe same road. When as *Watt Tiler*, and *Jack Straw*, and the residue of that *Rascall Rabble* had took up Armes against K. *Richard* the second, they made the *Londoners* believe (who have been alwaies apt to be deluded by the like pretences) that when they had seized on the *evill Counsellors*, [b] which abused the King, and brought them to a legall triall, *then they would be quiet*. But under this pretence they broke open prisons, robbed Churches, murdered the Kings good Subjects, and finally arrived to so high an impudence, that *Watt Tiler* did not stick to say, that *within foure daies all the Lawes of England should proceed from his mouth*. [c] And when *Iack Cade* had drawn the *Kentish* to Rebell against K. *Henry* the sixt, he gave it out, that if he could get the King and Queen into his hands *he would use them honourably*: [d] but if he could lay hands on any of the *Traytors* which were about them, he would take care to see them punished for their *misdemeanours*. But in good truth the end and aime of the *Rebellion*, was to depose K. *Henry* and the house of *Lancaster*, in favour of the title of the Duke of *Yorke*.

[a] Camden. Annal. *Eliz.* Anno 1600.

[b] Hollingsh. in Rich. 2.

[c] Id. ibid.

[d] Id. in the life of *Henry* 6. —

20. *Quest.* What if the King assaults a *Subject*, or seek to take away his life; may not the Subject in that case *take up Armes* against him?

Answ. Yes, if [e] *Paræus* may be judge, and some of the *Genevian* doctors who have so determined. But *Davids* case, which com-

[e] *Paræus* in ep. ad Rom. c. 13.

not *ſpeak evill* of our *Rulers*, when they *ſmite us contrary to the Lawes*, the Subjects *Liberty*, which is the *rebellion of the tongue*; aſſuredly we may not *take up Armes* againſt them under thoſe pretences, which is the *rebellion* of the *hand*.

19. *Queſt.* What if the *King* be in the hands of *Evill Counſellors*, may we not take up *Armes* to remove them from him?

Anſw. Yes, if the Earle of *Eſſex* may be Iudge, whoſe Father fell into *Rebellion* under that pretence, [a] *ut regnum ab impotentis quorundam dominatu liberaret*, as to free the Kingdome from ſome men who had got the Queen into their hands, and conſequently ingroſſed unto themſelves the principall managery of the Common-wealth. But he had other aimes then that, as before was told you; and ſo had they that went before him in the ſelfe ſame road. When as *Watt Tiler*, and *Jack Staw*, and the reſidue of that *Raſcall Rabble* had tock up Armes againſt K. *Richard* the ſecond, they made the *Londoners* believe (who have been alwaies apt to be deluded by the like pretences) that when they had ſeized on the *evill Counſellors*, [b] which abuſed the King, and brought them to a legall triall, *then they would be quiet*. But under this pretence they broke open priſons, robbed Churches, murdered the Kings good Subjects, and finally arrived to ſo high an impudence, that *Watt Tiler* did not ſtick to ſay, that *within foure daies all the Lawes of England ſhould proceed from his mouth*. [c] And when *Iack Cade* had drawn the *Kentiſh* to Rebell againſt K. *Henry* the ſixt, he gave it out, that if he could get the King and Queen into his hands *he would uſe them honourably*: [d] but if he could lay hands on any of the *Traytors* which were about them, he would take care to ſee them puniſhed for their *miſdemeanours*. But in good truth the end and aime of the *Rebellion*, was to depoſe K. *Henry* and the houſe of *Lancaſter*, in favour of the title of the Duke of *Yorke*.

[a] Camden. Annal. *Eliz.* Anno 1600.

[b] Hollingſh. in Rich. 2.

[c] Id. ibid.

[d] Id. in the life of *Henry* 6. —

20. *Queſt.* What if the King aſſaults a *Subject*, or ſeek to take away his life; may not the Subject in that caſe *take up Armes* againſt him?

Anſw. Yes, if [e] *Paræus* may be judge, and ſome of the *Geneviandoctors* who have ſo determined. But *Davids* caſe, which com-

[e] *Paræus* in ep. ad Rom. c. 13.